Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

Part 12
The Birth of the Islamic Society

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Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Part 12 – The Birth of the Islamic Society

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Introduction

I begin in the name of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ had arrived in Madīnah on the back of his camel. The camel had been commanded by Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ to stop at the place which Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ would make his home. It stopped at a place which was owned by 2 orphans from the Banū al-Najjār, Sahl ibn ʿAmr & Suhayl ibn ʿAmr رَضِيَ ٱللَّهُ عَنۡهُمَا. Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ purchased this land off the 2 orphans. According to some narrations, Abū Bakr رَضِيَ ٱللَّهُ عَنۡهُ paid 10 dirhams for the land.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ ordered the land to be cleared. The date palms were cut down and the area was levelled. Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ then ordered for some unbaked bricks to be made. He would help carry them and recite couplets with supplications for both the Muhājirūn and the Anṣār.

The walls of the simple Masjid were made from the unbaked bricks, the pillars made from date palms and the roof was covered with date palm leaves. The Masjid had 3 doors with its Qiblah was in the direction of Bayt al-Maqdiṣ. The living quarters of Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ were built to the rear right-hand side of the

Masjid. At that time 2 residences were built, one for Saudah رَضِيَٱللَّهُعَنۡهَا and one for ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا.

The Ahle Ṣuffah, the poor members of the Muslim community who had no place of their own, were also given a place to stay in the Masjid and were looked after by Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and the other Companions رَضِيَٱللَّهُعَنۡهُمۡ.

The Qiblah remained in this direction for 16 or 17 months until the Revelation came from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ to now turn in the direction of Masjid al-Ḥarām which was in the opposite direction. The Qiblah changed and now the residences of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ were to front left-hand side of the Masjid.

Ḥāritha ibn Nuʿmān رَضِيَٱللَّهُعَنۡهُ used to own some houses which were adjacent to the Masjid. One after another, he gave them all to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. Eventually all of the wives of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would have their own residences around the Masjid as well as the close Companions of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

Over the years, the Masjid was expanded and renovated a number of times. By the 7th year of Hijri the Masjid had come to some disrepair. ʿUthmān رَضِيَٱللَّهُعَنۡهُ purchased some land next to the Masjid for 10,000 dirhams and gifted it to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. The Masjid was then rebuilt and slightly extended.

When Rasūlullāh ﷺ was succeeded by Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ, there was no change to the size of the Masjid. Whatever repairs were needed, were carried out.

In the 17th year of Hijri during the time of ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ the Masjid was extended towards the front and western side. The residences of the wives of Rasūlullāh ﷺ were to the eastern side and left untouched.

In the 29th year of Hijri during the time of ʿUthmān رَضِيَ ٱللَّٰهُ عَنْهُ the Masjid was extended once again. This time the unbaked bricks were replaced with stone and the date palm pillars were also replaced with stone pillars. The roof of the Masjid was also replaced. Once again, the residences of the Mothers of the believers were left untouched.

In the 77th year of Hijri, the Masjid was extended by the order of Al-Walīd ibn ʿAbdul Malik. This time the Rawḍah – the resting place of Rasūlullāh ﷺ and the residences of his wives, now became part of the Masjid.

Since then, the Masjid has been extended a number of times to the extent we see it today. There are plans for future expansions as well and work has already commenced.

Yathrib

The town where Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had migrated to was called Yathrib. Yathrib is mentioned in the Qur'ān in Sūrah al-Aḥzāb – The Confederates, as well as in many Ḥadīth. In Tafsīr ibn Kathīr, it mentions that the town was named after an Amalekite named Yathrib ibn ʿAbīl ibn Mahlābīl ibn ʿAwṣ ibn ʿAmlāq ibn Lāwadh ibn Iram ibn Sām ibn Nūḥ عَلَيْهِ ٱلسَّلَامُ.

Suhaylī mentions that it was narrated from some of them that the town was given 11 names in the Tawrah as follows:

- Al-Madīnah
- Ṭābah
- Ṭībah
- Al-Miskīnah
- Al-Jābirah
- Al-Muḥibbah
- Al-Maḥbūbah
- Al-Qāsimah
- Al-Majbūrah
- Al-ʿAdhrā'
- Al-Marḥūmah



When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ migrated to Yathrib, he did not like the name of the town as the word Yathrib contains the meaning of 'tathrīb', which means to reproach and rebuke.

عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَمَّى الْمَدِينَةَ يَثْرِبَ فَلْيَسْتَغْفِرِ اللَّهَ عَزَّ وَجَلَّ هِيَ طَابَةُ هِيَ طَابَةٌ[1]

Barā’ رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said “Whoever calls Madīnah Yathrib should repent to Allāh, it is Ṭābah, it is Ṭābah’.”

Ṭābah means good and pure. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would often change the names of things which had bad meanings and replace them with good names with good meanings.

عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ رضى الله عنه يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ يَثْرِبُ وَهْىَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ "[2]

Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said “I was ordered to migrate to a town which will swallow (conquer)

[1] Musnad Imām Aḥmad - 18519

[2] Ṣaḥīḥ al-Bukhārī - 1871

other towns and it is called Yathrib and that is Madīnah. It turns out (bad) people as a furnace remove the impurities from iron"

How true were the words of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Very soon Madīnah would become the epicentre of the mighty Islamic empire.



The Place of the Funeral Prayer

Abū Saʿīd al-Khudrī رَضِيَ ٱللَّهُ عَنْهُ says when Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ migrated from Makkah, whenever any of the Companions was close to death we would inform Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ would come and seek forgiveness for them. He would remain with them from time the person would pass away until they were buried.

Sometimes this would mean Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ would remain with them for quite a while. Therefore, the Companions decided that they would only inform Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ once the person had passed away. It remained like this for a while, Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ would come and read the Funeral Prayers for the Companion, supplicate for them and ask for their forgiveness. Sometimes he would remain behind until the burial had taken place, other times he would leave after the Funeral Prayer.

After a while, to make it easier for Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ, we decided to take the deceased to his house so he could conduct the Funeral Prayers just outside of there. That is why this area was named 'Mawḍīʿ al-Janāiz' which means 'The place of the Funeral Prayer'.



The Units of Prayer

In the beginning of Prophethood, there were only two Ṣalāh which were obligatory, Fajr and ʿAṣr. Then on the night of Miʿrāj – the ascension to the Heavens, Rasūlullāh ﷺ was given the command to read five Ṣalāh daily:

- Fajr
- Ẓuhr
- ʿAṣr
- Maghrib
- ʿIshā'

However all of the Farḍ (obligatory) units of each Ṣalāh besides Maghrib were all 2 units. In the 1st year of Hijri, in month of Rabīʿ al-Ākhir, the Farḍ (obligatory) units of certain Prayers were now changed and a differentiation was made for those people who were travelling and those people who were residents. The table below shows the difference.

Ṣalāh	Residents	Travellers
Fajr	2	2
Ẓuhr	4	2
ʿAṣr	4	2
Maghrib	3	3
ʿIshā'	4	2

The Muhājirūn & the Anṣār

The Muslims of Madīnah were made up of 2 groups. The Muhājirūn were the emigrants who had come from Makkah and settled in the town. And then there were the Anṣār, which means the helpers. This was the name given to the Muslims from Madīnah.

The New Arrivals.

In the month of Rabīʿ al-Ākhir, ʿAbdullāh ibn Zubayr رَضِيَ ٱللَّهُ عَنْهُ was born. He was the first child born to a Muhājir and was the son of Zubayr ibn al-ʿAwwām رَضِيَ ٱللَّهُ عَنْهُ and Asmā' رَضِيَ ٱللَّهُ عَنْهَا, the daughter of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ.

Also in this month Nuʿmān ibn Bashir رَضِيَ ٱللَّهُ عَنْهُ was born. He was the first child born to an Anṣār and was the son of Bashīr ibn Saʿad رَضِيَ ٱللَّهُ عَنْهُ and Amrā' bint Rawāḥah رَضِيَ ٱللَّهُ عَنْهَا.



The Bond of Brotherhood

Many of the Muhājirūn who had come from Makkah had left their families, houses and possessions and arrived in Madīnah. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ now gave an order for the Muhājirūn, to form a bond of brotherhood with the Anṣār, the Muslims who resided in Madīnah. By forming this bond, the burden of stress and worry which the Muhājirūn carried, of leaving their families and land of birth would be replaced by the love of the Anṣār

This bond would mean:

- They would help each other in times of need
- They would console each other in times of difficulty
- The weak and poor would be strengthened by forming a bond with someone who was strong and able
- The two different groups of Muslims would become united in one group, there would no longer be any sign of differentiation
- All of them would hold tight to the rope of Allāh سُبْحَانَهُ وَتَعَالَىٰ. They would not be affected by the differences which had affected the people before



The Bonds in Makkah

A bond of brotherhood has also been formed between the Companions رَضِيَ ٱللَّهُ عَنْهُمْ in Makkah by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

In Mustadrak al-Ḥākim, there is a Ḥadīth narrated by Ibn ʿUmar رَضِيَ ٱللَّهُ عَنْهُ in which he mentions that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ created a bond of brotherhood between Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and ʿUmar رَضِيَ ٱللَّهُ عَنْهُ, and such and such Companions.

In the end there was only ʿAlī رَضِيَ ٱللَّهُ عَنْهُ left. He said 'O Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, you have created a bond of brotherhood between your Companions, so who is my brother?' Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, 'I am your brother!'

Some of the bonds which were created the first time by the Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in Makkah were as follows:

Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ → ʿUmar رَضِيَ ٱللَّهُ عَنْهُ
Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ → Zayd ibn al-Ḥārithah رَضِيَ ٱللَّهُ عَنْهُ
ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ → ʿAbdur Raḥmān ibn ʿAwf رَضِيَ ٱللَّهُ عَنْهُ
Zubayr ibn al-ʿAwwām رَضِيَ ٱللَّهُ عَنْهُ → ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّهُ عَنْهُ
ʿUbaydah ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ → Bilāl ibn Rabaḥ رَضِيَ ٱللَّهُ عَنْهُ
Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ → Saʿad ibn Abi Waqqās رَضِيَ ٱللَّهُ عَنْهُ
Abū ʿUbaydah رَضِيَ ٱللَّهُ عَنْهُ → Sālim رَضِيَ ٱللَّهُ عَنْهُ
Saʿīd ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ → Ṭalḥah ibn ʿUbaydullāh رَضِيَ ٱللَّهُ عَنْهُ
Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ → ʿAlī رَضِيَ ٱللَّهُ عَنْهُ

The Bonds in Madīnah

The second bonds of brotherhood took place in the house of Anas رضي الله عنه, 5 months after the migration to Madīnah. 45 Companions from the Muhājirūn were paired with 45 Companions from the Anṣār. Every Muhājir was made the brother of one Anṣār. Some of the names are as follows:

	Name of Muhājir	Name of Anṣār
1	Abū Bakr Ṣiddīq رضي الله عنه	Khārijah ibn Zuhayr رضي الله عنه
2	ʿUmar ibn al-Khaṭṭāb رضي الله عنه	ʿItbān ibn Mālik رضي الله عنه
3	Abū ʿUbaydah ibn al Jarrāḥ رضي الله عنه	Saʿad ibn Muʿādh رضي الله عنه
4	ʿAbdur Raḥmān ibn ʿAwf رضي الله عنه	Saʿad ibn al-Rabīʿ رضي الله عنه
5	Zubayr ibn al-ʿAwwām رضي الله عنه	Salāmah ibn Salāmah رضي الله عنه
6	ʿUthmān ibn ʿAffān رضي الله عنه	Aws ibn Thābit رضي الله عنه
7	Ṭalḥah ibn ʿUbaydullāh رضي الله عنه	Kaʿab ibn Mālik رضي الله عنه
8	Saʿad ibn Zayd رضي الله عنه	Ubay ibn Kaʿab رضي الله عنه
9	Muṣʿab ibn ʿUmayr رضي الله عنه	Abū Ayyūb رضي الله عنه
10	Abū Ḥudhayfah ibn ʿUtbah رضي الله عنه	ʿAbbād ibn Bishr ibn Waqsh رضي الله عنه
11	ʿAmmār ibn Yāsir رضي الله عنه	Ḥudhayfah ibn al-Yamān رضي الله عنه
12	Abū Dhar Ghifārī رضي الله عنه	Mundhir ibn ʿAmr رضي الله عنه
13	Salmān al-Fārsī رضي الله عنه	Abū Dardā' رضي الله عنه
14	Bilāl ibn Rabaḥ رضي الله عنه	Abū Ruwayḥah رضي الله عنه
15	Ḥāṭib ibn Abī Baltaʿah رضي الله عنه	ʿUwaym ibn Sāʿidah رضي الله عنه
16	Abū Murthad رضي الله عنه	ʿUbādah ibn Ṣāmit رضي الله عنه
17	ʿAbdullāh ibn Jahsh رضي الله عنه	ʿĀṣim ibn Thābit رضي الله عنه
18	ʿUtbah ibn Gazwān رضي الله عنه	Abū Dujāna رضي الله عنه
19	Abū Salma ibn ʿAbdul Asad رضي الله عنه	Saʿad ibn Khaythumah رضي الله عنه
20	ʿUthmān ibn Maẓʿūn رضي الله عنه	Abū al Haytham رضي الله عنه
21	ʿUbaydah ibn al-Ḥārith رضي الله عنه	ʿUmayr ibn al-Ḥamām رضي الله عنه

22	Ṭufayl ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ	Sufyān ibn Nasr Khazrajī رَضِيَ ٱللَّهُ عَنْهُ
23	Ṣafwān ibn Bayḍā’ رَضِيَ ٱللَّهُ عَنْهُ	Rāfiʿ ibn Maʿlā’ رَضِيَ ٱللَّهُ عَنْهُ
24	Miqdād رَضِيَ ٱللَّهُ عَنْهُ	ʿAbdullāh ibn Rawāḥah رَضِيَ ٱللَّهُ عَنْهُ
25	Dhū al-Shimālayn رَضِيَ ٱللَّهُ عَنْهُ	Yazīd ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ
26	Irqam رَضِيَ ٱللَّهُ عَنْهُ	Ṭalḥah ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ
27	Zayd ibn al-Khaṭṭāb رَضِيَ ٱللَّهُ عَنْهُ	Maʿan ibn ʿAdiy رَضِيَ ٱللَّهُ عَنْهُ
28	ʿAmr ibn Surāqah رَضِيَ ٱللَّهُ عَنْهُ	Saʿīd ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ
29	ʿĀqil ibn Buqayr رَضِيَ ٱللَّهُ عَنْهُ	Mubashshar رَضِيَ ٱللَّهُ عَنْهُ
30	Khunays ibn Ḥudhāfah رَضِيَ ٱللَّهُ عَنْهُ	Manzar ibn Muḥammad رَضِيَ ٱللَّهُ عَنْهُ
31	Subrah ibn Abī Rahm رَضِيَ ٱللَّهُ عَنْهُ	ʿUbādah ibn al-Khashkhāsh رَضِيَ ٱللَّهُ عَنْهُ
32	Misṭah ibn Athātha رَضِيَ ٱللَّهُ عَنْهُ	Zayd ibn al-Muzayyan رَضِيَ ٱللَّهُ عَنْهُ
33	ʿUkkāshah ibn Miḥṣan رَضِيَ ٱللَّهُ عَنْهُ	Majzar ibn Ziyār رَضِيَ ٱللَّهُ عَنْهُ
34	ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ	Ḥārith ibn Ṣamā رَضِيَ ٱللَّهُ عَنْهُ
35	Miḥjaʿ Mawlā’ ʿUmar رَضِيَ ٱللَّهُ عَنْهُ	Surāqah ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ



The Example of the Anṣār

The Muslims of Madīnah, the Anṣār remain an example for the ages. The way they fulfilled the bond of brotherhood with sincerity, you would be hard pressed to find a similar example anywhere in History.

Whether it was land or money, wealth, or buildings, they would give it to their migrant brothers with whom they had made a bond. Some Anṣār who had two wives would say to their migrant brother to choose whichever one they wanted. They would offer to divorce her so their Muhājir brother could marry her.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَىْءٌ وَكَانَ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ فَقَاسَمَهُمُ الأَنْصَارُ عَلَى أَنْ أَعْطَوْهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ كُلَّ عَامٍ وَيَكْفُونَهُمُ الْعَمَلَ وَالْمَئُونَةَ[3]

Anas ibn Mālik رَضِيَ ٱللَّهُ عَنْهُ narrates "When the Muhājirūn came from Makkah to Madīnah, they had nothing in their hands and the Anṣār were people who possessed land and date palms. The Anṣār divided them and gave them to the Muhājirūn on the condition that they would give them half of the produce each

[3] Ṣaḥīḥ Muslim 1771 a

year. The Muhājirūn would recompense them by working hard and putting in labour"

Upon seeing the behaviour of the Anṣār, the Muhājirūn said to Rasūlullāh ﷺ, that they have never seen such a people better than them. They were worried that the Anṣār will get all the reward, and the Muhājirūn will be left without any. Rasūlullāh ﷺ said no, as long as they keep on supplicating for them.

May Allāh سُبْحَانَهُ وَتَعَالَى elevate the ranks of both the Anṣār and Muhājirūn and make them an example for us to follow.



Abū Umāmah - Asʿad ibn Zurārah رَضِيَٱللَّهُعَنْهُ

During the time in which Masjid Nabwī was being built, in the month of Rabīʿ al-Ākhir, Abū Umāmah - Asʿad ibn Zurārah رَضِيَٱللَّهُعَنْهُ passed away. Rasūlullāh رَضِيَٱللَّهُعَنْهُ said 'How unfortunate is the death of Abū Umāmah رَضِيَٱللَّهُعَنْهُ, the Jews and the hypocrites will say that if he is a Prophet, then his companion would not die. I have no power from Allāh for myself or for my companion'. This means that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has no power to stop anyone from passing anyway as this power only lies with Allāh سُبْحَانَهُوَتَعَالَىٰ.

After Abū Umāmah رَضِيَٱللَّهُعَنْهُ passed away, the Banū al-Najjār got together and went to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Abū Umāmah رَضِيَٱللَّهُعَنْهُ was their 'Naqīb', one of the 12 assistants Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had appointed during the pledge of Aqabah. The Banū al-Najjār asked Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to appoint a person in his place, to be the new 'Naqīb'.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, 'You are my maternal uncles and we belong together, and I will be your Naqīb'. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not prefer that he chose one of them over the other. This became a matter of great honour for the Banū al-Najjār.

Also in the month of Rabī al-Ākhir, Kulthūm ibn Hadm رَضِيَٱللَّهُعَنْهُ, the host of Rasūlullāh سُبْحَانَهُوَتَعَالَىٰ in Qubā' passed away.

The Call to Prayer

The Muslims began to settle as a community. Masjid Nabwī had been built and become the centre of all religious affairs as well as the place of Prayer.

أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاَةَ لَيْسَ يُنَادَى لَهَا[4]

Ibn ʿUmar رَضِيَ ٱللَّهُ عَنْهُ said "When the Muslims arrived in Madīnah, they used to gather together for Ṣalāh and used to guess the time for it. There was no call for it at that time"

Naturally, this would cause some people to come early or late. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ thought they must a find a way to call the people so they can congregate at the right time for Ṣalāh with ease.

The Companions رَضِيَ ٱللَّهُ عَنْهُمْ got together with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and started to give their opinions, as to how best people should be called for Ṣalāh.

Someone suggested a 'Nāqūs'. This used to be the way of the Naṣārā' - the Christians, calling people to prayer. The Nāqūs was

[4] Ṣaḥīḥ al-Bukhārī 604

a piece of wood which would be struck with another piece of wood (clapper), which would then cause a sound. Nowadays it would be similar to the bell which is rung, as a smaller piece of metal is struck against a larger bell which causes a sound.



Someone else suggested a 'Būq'. This used to be the way of the Yahūd, the Jewish call to prayer. The Būq was a horn which nowadays is called a Shofar which is made out of a ram's horn. The Shofar is blown in Synagogue services on Rosh Hashanah (Jewish new year), at the very end of Yom Kippur - the day of atonement.



Another person suggested that a fire should be lit in a high place so people would see it and then gather for Prayer. Due to the resemblance of these calls to other religions, the opinions were not accepted by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.



The meeting finished and no decision had been made to decide on which method should be used. There was one Companion who was greatly affected by this concern.

The Dream

During this time, ʿAbdullāh ibn Zayd ibn ʿAbdi Rabbi رَضِيَ ٱللَّهُ عَنْهُ saw a dream. In another narration his name is mentioned as ʿAbdullāh ibn Thaʿlabah ibn ʿAbdi Rabbi رَضِيَ ٱللَّهُ عَنْهُ.

ʿAbdullāh ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and told him about his dream. He said, in his dream, he saw a man pass by him who was wearing 2 green garments. The man had a 'Nāqūs' - clapper in his hand (this was the instrument which was used by the Christians). ʿAbdullāh ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ asked the man 'Will you sell this Nāqūs to me?'. The man asked him, what do you want it for. Abdullah bin Zayd صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said 'I will use it to call people for Ṣalāh'.

The man then said to him, 'Shall I tell you of a method which is even better than this'. ʿAbdullāh ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ asked him what that method was. The man then said, say the following words and he recited the words of the Adhān.



The Adhān

اَللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh is the Greatest

اَللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh is the Greatest

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ

I bear witness that there is no God but Allāh

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ

I bear witness that there is no God but Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الصَّلاَةِ

Come to Ṣalāh, Come to Ṣalāh

حَيَّ عَلَى الْفَلاَحِ حَيَّ عَلَى الْفَلاَحِ

Come to Success, Come to Success

اَللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh is the Greatest, Allāh is the Greatest

لاَ إِلَهَ إِلاَّ اللَّهُ

There is no God but Allāh

The Iqāmah

The man then moved a little and recited the Iqāmah, which was the same as the Adhān, but 2 more sentences were added.

قَدْ قَامَتِ الصَّلاة قَدْ قَامَتِ الصَّلاة

The Prayer has begun, The Prayer has begun

ʿAbdullāh ibn Zayd رَضِيَٱللَّهُعَنْهُ mentions that when the morning came, he went straight to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and told him about his dream.

When Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ heard what he had to say, he said 'Indeed this dream is true Inshā'Allāh'. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then told ʿAbdullāh ibn Zayd رَضِيَٱللَّهُعَنْهُ to tell Bilāl رَضِيَٱللَّهُعَنْهُ the words as Bilāl رَضِيَٱللَّهُعَنْهُ voice was louder than his.



Bilāl رَضِيَٱللَّهُعَنْهُ then gave the first ever Adhān. The sound of the Adhān reached the ears of ʿUmar رَضِيَٱللَّهُعَنْهُ. As soon as he heard it, he immediately came out of his house, and went straight to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and said 'I swear by the one who sent you with the truth, that I was shown the same things that ʿAbdullāh ibn Zayd رَضِيَٱللَّهُعَنْهُ was shown'. Upon hearing this, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, 'All Praise is for Allāh'

Ṣalāh is better than Sleep

In a narration in Sunan ibn Mājah, it mentions that Bilāl رَضِيَ ٱللَّهُ عَنْهُ added the following words to the Adhān of the morning prayer (Fajr Ṣalāh):

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Ṣalāh is better than sleep

Upon hearing these words, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ approved of them. So it is Bilāl رَضِيَ ٱللَّهُ عَنْهُ we have to thank for these beautiful words in the Fajr Adhān.

The Adhān has since been used every day for every Ṣalāh around the world. If Allāh سُبْحَانَهُ وَتَعَالَى wanted to, he could have sent it down as Revelation to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ but he chose the blessed Companions like ʿAbdullāh ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ and ʿUmar رَضِيَ ٱللَّهُ عَنْهُ to show their high status in front of Allāh سُبْحَانَهُ وَتَعَالَى. In Muʿjam Ṭabrāni Awsaṭ, it mentions Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ also saw the same dream.

And what better way could there be to call a person towards praying to Allāh سُبْحَانَهُ وَتَعَالَى, then the beautiful voices Allāh سُبْحَانَهُ وَتَعَالَى has blessed us with. Each time we recite the words, each time we repeat the words after the Mu'adhdhin, Allāh سُبْحَانَهُ وَتَعَالَى rewards us. May Allāh سُبْحَانَهُ وَتَعَالَى elevate the ranks of the Companions رَضِيَ ٱللَّهُ عَنْهُمْ.

The Jews of Madīnah

The majority of the people in Madīnah were from the tribes of Aws and Khazraj. But there was also a sizeable number of Jews who had settled in Madīnah and in Khaybar which is a town to the north of Madīnah. In Khaybar they used to live in forts and these 2 towns were the centres for Jewish knowledge at the time.

The Jews were people of the book and compared to the Polytheists who lived in the Ḥijāz, they had superior knowledge. From the Revelation they had been given, they possessed knowledge of the qualities and the signs of the last Prophet.

Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ tells us in Sūrah al-Baqarah:

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ وَإِنَّ فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ ﴿١٤٦﴾[5]

"Those whom We have given the Book recognize him (Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) as they recognize their own sons. In fact, a group of them conceals the truth, while they know (it)" (146)

When Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ came to Madīnah, some of the Scholars and Rabbis recognized and confirmed the signs of this

[5] Sūrah al-Baqarah verse 146

last Prophet in Rasūlullāh ﷺ, like ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ. However many of them did not accept him.

The three main Jewish tribes in Madīnah were:

- Banū Qaynuqāʿ
- Banū al-Naḍīr
- Banū Qurayẓah

The Hypocrites

As well the Muslims and the Jews there was another group of people. On the outside, they professed they were Muslims but,on the inside, they had no faith. Allāh سُبْحَانَهُ وَتَعَالَىٰ also mentioned them in the Qur'ān.

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَـٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾[6]

"And among those Bedouins who are around you there are hypocrites, and among the people of Madīnah as well. They are adamant on hypocrisy. You do not know them. We know them.

[6] Sūrah al-Tawbah verse 101

We will chastise them twice, then they shall be driven to a terrible punishment (in the Hereafter).”

These hypocrites would try their best to spread mischief amongst the Muslims and at times of dire need, they would abandon Rasūlullāh ﷺ as we shall see.

<table>
<tr><th colspan="4">The Population of Madīnah after the migration</th></tr>
<tr><th>Jews</th><th>Hypocrites/Polytheists</th><th colspan="2">Muslims</th></tr>
<tr><td>Banū Qaynuqāʿ</td><td rowspan="3">Those people who did not embrace or were only Muslims by mouth and had no real faith</td><td colspan="2">Muhājirūn (Emigrants)</td></tr>
<tr><td>Banū al-Naḍīr</td><td colspan="2">Anṣār (Helpers)</td></tr>
<tr><td>Banū Qurayzah</td><td>Aws</td><td>Khazraj</td></tr>
</table>

The Locations of the Tribes

You can see from these pictures below, the approximate locations of where the Jewish tribes used to live in Madīnah, marked by the red boundaries. Masjid Nabwī can be seen in the top left of each map.

Banū Qaynuqāʿ



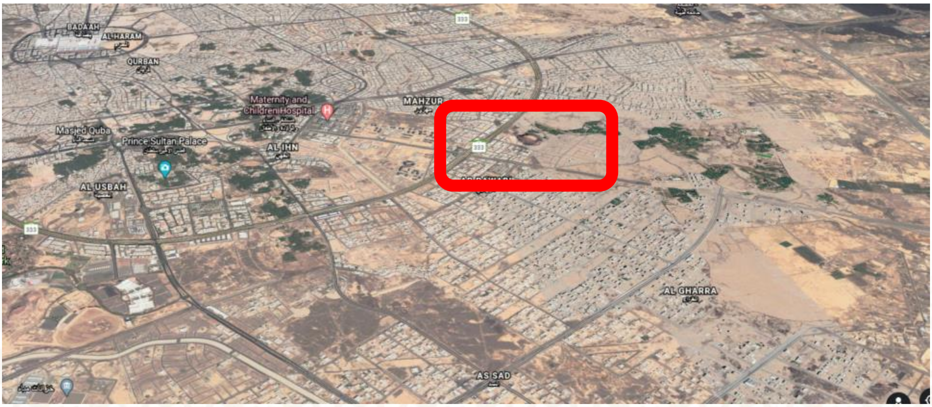
This tribe lived just to the east of Masjid Nabwī and was the closest from all the Jewish tribes.

Banū al-Naḍīr



This tribe lived to the south east of Masjid Nabwī and was the furthest away.

Banū Qurayẓah



This tribe also lived to the south east of Masjid Nabwī.

The Treaty

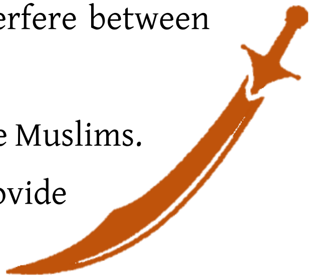
Five months after Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah, a treaty was made between the Muslims and the Jews, where both sides would be free to practice their own religions. The treaty included many terms, a summary of them is as follows:

1. Qiṣāṣ - Retaliation in Kind: The laws for this which have been followed from the past will be upheld with justice and fairness.
2. Each group will have to give fidyah (ransom) with justice and fairness i.e. if there is a prisoner of a certain group, then in order to free this prisoner, it will only be the responsibility of that group to pay the ransom. So the Muslims would have to pay the ransom to free a Muslim prisoner and the Jewish tribes would have to pay to release a Jewish prisoner.



3. All people will be equal when it comes to oppression, sin, and corruption. No one will be given special treatment, even if it is someone's son, meaning the son of a leader.

4. No Muslim will be allowed to pass sentence against another Muslim in retaliation for the murder of a disbeliever. There will be no permission to seek the help of a disbeliever against another Muslim.
5. A lower ranking Muslim will have the same rights of offering refuge as the highest-ranking Muslims.
6. Whichever Jews live under the Muslims, their protection will be the responsibility of the Muslims. There will be no oppression done to them, and there will be no aiding their enemies against them.
7. A disbeliever or polytheist will not have the right to offer refuge to any Qurayshi or their wealth against the Muslims. They will also not be allowed to interfere between the Muslims and the Quraysh.
8. In times of war, the Jews will assist the Muslims. They do not have permission to provide help against the Muslims.



9. If an enemy of the Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ attacks Madīnah, the Jews will have to assist Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.
10. All the tribes who are party to this treaty, if they wish to leave it, they cannot do so without the permission of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

11. There will be no permission to help anyone who is causing trouble.
12. If the Muslims wish to have a truce with anyone, then the Jews will also have to be party to this truce.
13. If a Muslim is killed, and there is a witness, then Qiṣāṣ will be done except where the guardian of the one who has been killed agrees to accept blood money.
14. If there is ever any dispute or a difference of opinion, then this will put to the attention of Allāh سُبۡحَانَهُۥوَتَعَالَىٰ and his Messenger صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

The three main Jewish tribes, the Banū Qaynuqāʿ, Banū al-Naḍīr and Banū Qurayzah were all party to this treaty. Due to them not following Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, he entered into this treaty with them to stop corruption and mischief from spreading.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ had taken the initiative to create a community where there was peace and harmony between all parties and how they could live together, help each other, and come to each other's aid at times of need. However all three tribes, one after the other violated the terms of the treaty and we shall what happened to them later on.



The Expeditions

The Commandment now came down to strive in the path of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ. Up until this point, the Muslims had to endure a lot of suffering, especially in Makkah at the hands of the Quraysh. The Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ were inflicted with torture, pain, and humiliation yet they did not retaliate. Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ then sent the following Revelation:

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمۡ ظُلِمُواْۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصۡرِهِمۡ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَٰرِهِم بِغَيۡرِ حَقٍّ إِلَّآ أَن يَقُولُواْ رَبُّنَا ٱللَّهُۗ[7]

"Permission (to fight) is given to those against whom fighting is launched, because they have been wronged, and Allāh is powerful to give them victory. (39) (They are) the ones who were expelled from their homes without any just reason, except that they say, "Our Lord is Allāh.""

Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ and the Muslims had established the first Islamic Society and hostility towards them would now increase. The people who wished to cause them harm would also increase. But now Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ had given them permission to fight and right the wrongs which had been committed against them. The next few years would see the meteoric rise of Islām in the Ḥijāz.

[7] Sūrah al-Ḥajj verse 39-40

Classifications of Expeditions

With regards to the expeditions, they can be categorized into two different types, as shown below depending on whether Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ participated or not.

Gazwah (plural Gazwāt)	Those expeditions in which Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ personally participated in
Sariyah (plural Sarāya)	Those expeditions which were ordered by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ but he did not take participate in them

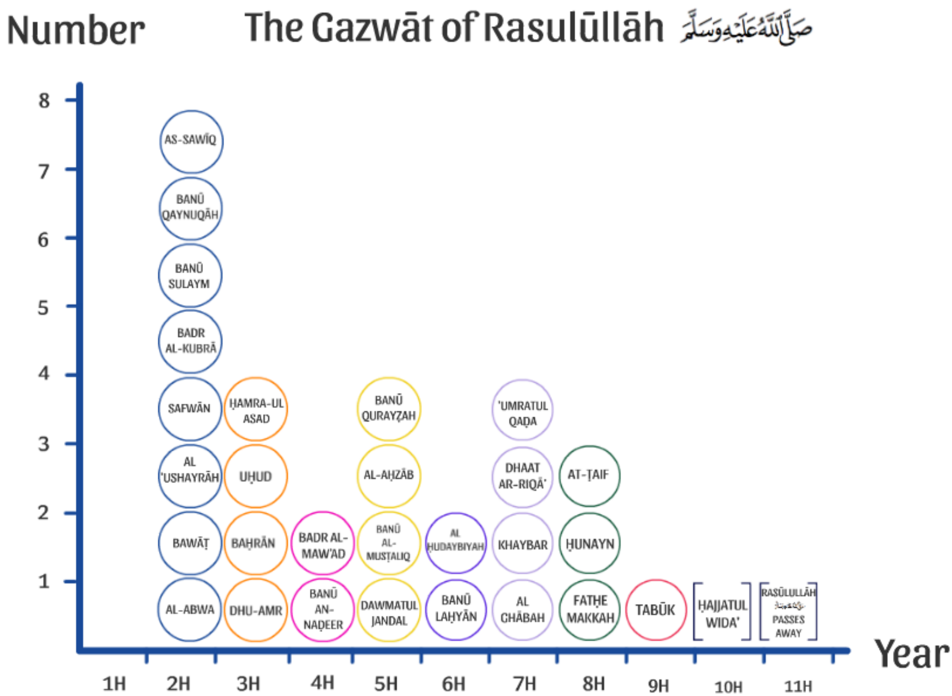
There is a difference of opinion as to how many Gazwāt there were in total. Some have put the figure as high as 28. The reason why there is a difference, is that some Gazwāt occurred very close to each other, sometimes in the same journey, so they have been classified as just one expedition by some scholars, whilst others classified them as separate expeditions.

The first Gazwah took place in the month of Ṣafar in the 2nd year of Hijri and was called Gazwah Abwā'.



Summary of Gazwāt

This chart has been taken from the book Atlas Tarīkhi and it shows how many Gazwāt took place, in which year they took place and their respective names as well. There were no expeditions in the first year of Hijri.



There were also no expeditions in the 10th and 11th years after Hijri as the farewell Ḥajj took place in the 10th year and soon after in the 11th year, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ left this worldly abode.

Summary of Sarāya

There is a difference of opinion on the number of Sarāya that took place. Ibn Saʿad رَحِمَهُ ٱللَّهُ has mentioned there were 40, ibn ʿAbdul Barr رَحِمَهُ ٱللَّهُ said 35, ibn Isḥāq رَحِمَهُ ٱللَّهُ said 38, Wāqidi رَحِمَهُ ٱللَّهُ said 48 and ibn Jawzi رَحِمَهُ ٱللَّهُ 56.

If we take the minimum amount which is 35 and we add that to the amount of Gazwāt that took place (28), then there were at least 63 expeditions in the space of a few years and many of them lasted for several weeks when you take the journey time into account.



The First Expedition

Seven months after the migration, in the month of Ramaḍān in the 1st year of Hijrah, Rasūlullāh ﷺ sent Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ on the first expedition leading 30 Muhājirūn towards the area of Sayf al-Baḥr via al-ʿĪṣ which was to the west of Madīnah.



A Qurayshi caravan of 300 mounted people under the leadership of Abū Jahl was returning back from Shām to Makkah.

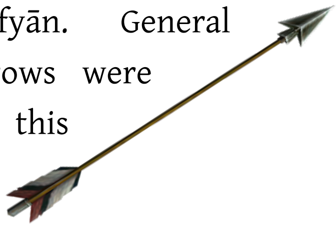
Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ reached the area and both sides faced each. The battle lines were even drawn. Majdī ibn ʿAmr al-Juhnī, came in between the two sides and prevented hostilities. The Qurayshi caravan then returned to Makkah and Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ returned to Madīnah.

The First Arrow

Eight months after the Hijrah, in the month of Shawwāl, Rasūlullāh ﷺ sent 60 or 80 Muhājirūn under the leadership of ʿUbaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ towards Baṭn Rābigh. Again, there were no Anṣār, no Muslims from Madīnah in this expedition.

The standard of ʿUbaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ was white in colour and was carried by Misṭaḥ ibn Athāthāh ibn al-Muṭṭalib ibn ʿAbd Manāf رَضِيَ اللَّهُ عَنْهُ.

When the Muslim army reached Rābigh, there were 200 people in the Qurayshi party including Abū Sufyān. General hostilities did not occur however arrows were exchanged between the 2 sides. In this expedition, Saʿad ibn Abi Waqqās رَضِيَ اللَّهُ عَنْهُ shot the first arrow in Islām.



During this expedition, there were 2 Companions who had earlier embraced Islām, but could not migrate to Makkah due to the Quraysh. Their names were al-Miqdād ibn ʿAmr and ʿUtbah ibn Ghazwān رَضِيَ اللَّهُ عَنْهُمَا. They joined the Qurayshi Caravan in the hope that as soon as they get an opportunity, they will join the Muslims. When the opportunity arose, they both left the caravan and joined the Muslims.

The Well of Rūmā

Rasūlullāh ﷺ had to oversee all aspects of life for the Muslims in Madīnah and this included how they lived. When Rasūlullāh ﷺ arrived in Madīnah, all of the wells apart from the well of Rūmā were not sweet. This was a cause of concern as sweet water was needed for drinking.

The owner of this well was a Jewish person who would not give the water for free, he would always charge, and this proved difficult for the poor Muslims. ʿUthmān رَضِيَ ٱللَّٰهُ عَنْهُ purchased this well and gave it to Rasūlullāh ﷺ in exchange for a fountain in Jannah. The well was given in the service of the Muslims. Whoever wished to drink from it was free to do so, there would never be a charge ever again.



Summary of Event in the 1st Year of Hijri

There is a total of 20 events in this year.

Rabīᶜ al-Awwal



- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ migrated from Makkah to Madīnah

- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ stayed in Qubā’ and laid the foundation for Masjid Qubā’

- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ led Jumuᶜah Ṣalāh in the neighbourhood of the Banū Sālim on his way from Qubā’ to Madīnah. This was the Jumuᶜah Ṣalāh and the first Khuṭbah (sermon) in Islām.

- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ camel stopped in some land owned by 2 orphans of the Banu al-Najjār. This land was purchased and chosen as the site for Masjid Nabwī. The dwellings of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ were also built.

- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ stayed in the house of Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ whilst Masjid Nabwī and his dwellings were being built.

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent for his wife Saudah رَضِيَ ٱللَّهُ عَنْهَا and his daughters who were still in Makkah. His eldest daughter, Zaynab رَضِيَ ٱللَّهُ عَنْهَا did not come at this point.

- The family of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ also migrated to Madīnah.

- The greatest Scholar of the Jews, ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ embraced Islam.

Rabīʿ al-Ākhir



- The Farḍ Ṣalāh of Ẓuhr, ʿAṣr and ʿIshā' was increased from two Rakʿah to four, when reading in Ḥaḍr (as a resident). The Farḍ Ṣalāh for Safr (travelling) remained at 2 for all Ṣalāh except Maghrib. Before this, all of the Farḍ Ṣalāh were only 2 Rakʿah except Maghrib Ṣalāh.

- ʿAbdullāh ibn Zubayr رَضِيَ ٱللَّهُ عَنْهُ was born. He was the first child born in the Muhājirūn after the Hijrah. He was the son of Asmā' رَضِيَ ٱللَّهُ عَنْهَا the daughter of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and Zubayr ibn ʿAwwām رَضِيَ ٱللَّهُ عَنْهُ.

- Nuʿmān ibn Bashīr رَضِيَ ٱللَّهُ عَنْهُ was also born. He was the first born in the Anṣār after the Hijrah.

- Kulthūm ibn Hadm رَضِيَ ٱللَّهُ عَنْهُ and Asʿad ibn Zurārah رَضِيَ ٱللَّهُ عَنْهُ both passed away.

- The Adhān for Ṣalāh begun after ʿAbdullāh ibn Zayd ibn ʿAbdi Rabbi رَضِيَ ٱللَّهُ عَنْهُ saw a dream.

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made a treaty with the Jews of Madīnah.

Ramaḍān



- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ commanding an expedition in the direction of Sayf al-Baḥr to intercept a Qurayshi caravan.

Shawwāl



- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent ʿUbaydah ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ commanding an expedition to Baṭn Rābigh.

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ solemnized his marriage to ʿĀ’ishah رَضِيَ ٱللَّهُ عَنْهَا.

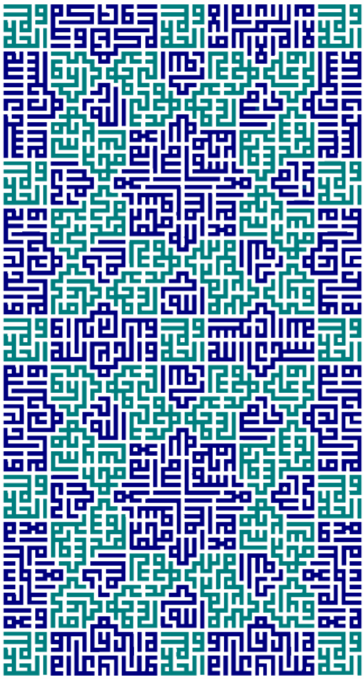
Dhul Qaʿdah



- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ sent Saʿad ibn Abī Waqqās رَضِيَ ٱللَّٰهُ عَنْهُ on an expedition to Kharrār.

- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ established the bond of brotherhood between the Muhājirūn and the Anṣār.

- In this year, 2 of the leaders of the Quraysh in Makkah also passed away, Walīd ibn Mughīrah and al-ʿĀṣ ibn Wā'il



Summary

Rasūlullāh ﷺ had finally completed his journey from Makkah to Madīnah. A place had been chosen for his dwellings as well as Masjid Nabwī.

There was now an opportunity to establish a just rule and create a society based on the laws of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ. There were many challenges which Rasūlullāh ﷺ faced.

How would the many Muhājirūn be looked after who had also migrated to Madīnah leaving all of their wealth and possessions behind?

How would he create a peaceful and harmonious society with disparate groups of people?

How would he protect the Muslims from the ever-increasing threat of the Quraysh and their allies?

How would he look after the poor Muslims who had no homes and no families?

Rasūlullāh ﷺ took immediate steps to solve these issues. He created a bond of brotherhood between the Muhājirūn and the Anṣār, pairing one Companion from each party with each other.

This allowed the Muhājirūn to feel welcomed and gave them an avenue to become self-sufficient.

A treaty was made with the Jews to allow both groups to practice their own religions freely and also come to each other's aid in times of need.

Allāh سُبْحَانَهُۥوَتَعَالَىٰ now gave Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and the Muslims permission to strive in his path. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ started to send small expeditions to intercept the Qurayshi Caravans and disrupt the trade routes which were a lifeline for the Quraysh. Madīnah was ideally placed to launch these parties as it lay on the trade route between Makkah and Shām.

A special place was made for the poor, the people of Ṣuffah in Masjid Nabwī where they could stay and could be looked after by the other Companions.

The first year of the new Islamic Society had come to an end and Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had brought together two different people from two different societies, the Muhājirūn and the Anṣār. He had healed the generations old differences between the Aws and the Khazraj in Madīnah as well as seal a treaty with the Jews. The next year would see one of the greatest battles in the history of Islām, the battle of Badr.

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
Part 12 – The Birth of the Islamic Society

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